THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*"—I. JOHN 1: 5, 6, 7.

No. 12, Vol. LXIV. Thursday, March 20, 1902. Price One Penny.

ANCIENT PROPHECIES FULFILLED.

DISCOURSE DELIVERED AT THE TABERNACLE, SALT LAKE CITY, SUNDAY, DECEMBER 8, 1901, BY APOSTLE MATTHIAS F. COWLEY.

(Concluded from page 165).

I want to bear my testimony that the Gospel has been restored, and that the leaven of the Gospel is working among the children of men. It is the testimony of thousands who have embraced the Gospel in Great Britain, where Brother Dougall has been laboring, and also in all the nations where the Gospel has found them, that their hearts had been led to desire that they might live in a day when there should be Apostles and Prophets among the children of men, and they were to a certain extent prepared to receive the Gospel when it came unto them. When the Elders of Israel declared unto them that they could know of the doctrine for themselves, whether it was of God or not, they believed their words, and in answer to their obedience to the principles of the Gospel, God did indeed make known unto them that it was His work.

Going back to the subject of prophecies to be fulfilled in these last days, I want to say that the day is not yet for the universal outpouring of the Spirit of God upon all flesh, as was predicted by the Prophet Joel. You know what the Apostle Peter said upon the day of Pentecost. Because he spoke by the gift and power of the Holy Ghost he was accused of being drunken. When

the Apostle Paul stood up before King Agrippa and declared that he had had a vision and had heard a voice from the courts on high, and was a witness of the Son of God, they accused him of being mad. They said much learning had made him mad, but it was simply a testimony of what he had seen and heard. On the day of Pentecost the Apostle Peter said they were not drunken, seeing it was but the third hour of the day. (I suppose they had a little order in those days about getting drunk. We live in a fast age, and there are those who get drunk before the third hour of the day). He said:

"This is that which was spoken of by the Prophet Joel:

"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

Joel, in his second chapter, adds to that other things that should take place in the last days. He says:

"And I will show wonders in the heavens and in the earth, blood and fire, and pillars of smoke.

"The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come."

Jesus Himself prophesied of these events, referring to the day to come when wickedness should be destroyed from the earth, when the adversary of our souls should be bound, when the lamb and the lion, as predicted in the 11th chapter of Isaiah, should lie down together, and when there should be no enmity between man and beast. But do you suppose such a day is to be ushered in all at once? It would be contrary to the purposes of God and His method of dealing with the children of men in every age of the world. Before these great and glorious events shall transpire, before the destruction of a people, a nation, or the world, He will raise up a Prophet, as He did in antediluvian times, to warn the people. When the Apostles asked Jesus what should be the sign of His coming, He said that as it was in the days of Noah so it should be in the days of the coming of the Son of Man. How was it in the days of Noah? God raised up a Prophet. So if it shall be in the last days as it was in the antediluvian days, God will raise up a Prophet to warn the world concerning these events that are to take place in the last days. The Apostle Peter did not say that the prophecy of Joel was completely fulfilled then; but he pointed out that it was the same spirit and power which they were then enjoying that in the last days should be poured out upon all flesh. He speaks concerning the second coming, in the 3rd chapter of the Acts, and in connection therewith he commanded those who were guilty of the blood of Christ to repent and be converted, "that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began;" showing that there should be a grand restitution of all that had been taken from the earth. A restitution of prophecy? Yes. A restitution of revelation. Yes? A restitution of the Church organization, with Apostles and Prophets endowed by the Spirit and power of the Almighty? Yes. If these things are not to come to pass, then the Scriptures are not true.

But before the day of the Lord, as I said in the beginning, Elijah was to come.

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord."

What does this mean? The great and dreadful day of the Lord did not come at the first coming of the Messiah, nor at the preaching of the Apostles; for darkness covered the earth and gross darkness the minds of the people. They crucified the Prophets and Apostles, and stoned them that were sent unto them. So that day was not the great and dreadful day of the Lord. Who was Elijah? A prophet of God who was caught up into heaven without tasting death—translated by the power of God, that he might perform a mission in the last days in the body. Elijah the prophet has visited the earth in these days. He appeared to the Prophet Joseph Smith in the Kirtland temple, and restored unto him certain keys, which extend to those in the spirit world who died without hearing the Gospel in the flesh. Jesus said, "the hour is coming in the which all that are in the graves shall hear his voice;" and the Apostle Peter said that Jesus went to preach to the spirits in prison who had rejected the Gospel in the days of Noah. So in the last days, when God raised up a prophet, it being the dispensation of the fulness of times, in the which there should be comprehended every gift, every key, every principle, and every measure of authority that was enjoyed by any and all previous dispensations, He restored to His prophet all these keys. He sent the Prophet Moses who appeared to Joseph Smith in the Kirland Temple and restored the key to gather Israel from the nations of the earth and the ten tribes from their long hiding place in the north country. Before that He sent the Apostles Peter, James and John, who restored to him the keys of the holy Apostleship, the authority to organize the Church and the Holy Priesthood in all its quorums. He sent also Elijah the Prophet; and what was his mission? It says here:

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

This principle of the redemption of the dead was revealed to the Prophet Joseph Smith, whereby those who died without the opportunity of hearing the Gospel may hear it in the spirit world. Consequently when the Latter-day Saints embraced this Gospel and received this spirit, their hearts turned to their fathers, who had died without the Gospel. From the time that the Prophet Elijah appeared to the Prophet Joseph Smith, the Spirit of God has worked with the people looking to the redemption of the dead. Then, in harmony with the necessities that would naturally arise in the accomplishment of this work, it was necessary that men should secure the genealogy of their dead. We have these temples of God built, in which the ordinances of salvation for the dead are administered; and men receive ordinances for their dead progenitors on the male side of their house, and women receive ordinances in behalf of their dead progenitors on the female side. In order to do this they must have the names and a record of the birth and death of their dead progenitors. Since Elijah came to the Kirtland Temple, I testify to you that the spirit of genealogical work has been extending among the civilized nations

of the earth, and especially in the United States. I was called upon once by President Merrill to write a little lecture for the Logan Temple, and I chose for my subject, "The Redemption of the Dead." Before presenting it I had the impression that it could be proved after the coming of Elijah to Joseph Smith the spirit of genealogical work had been working upon the people as it had never wrought before, and I wrote to President Franklin D. Richards, who was interested in genealogical matters, and he wrote back and stated that in 1780 there was a small genealogy published in the United States of America and that all the genealogical work of New England had come to pass since the coming of the Prophet Elijah to the Kirtland Temple. In 1847—the year that the Pioneers entered this glorious valley—the New England Genealogical society was extended greatly in the New England States, until to-day the Latter-day Saints have placed in their hands genealogical histories to a remarkable extent. The inspiration of God has rested upon the men who have prepared them. I picked up one a short time ago, and it had just one little verse in the preface, quoted from the Psalmist David. It said: "This shall be written for the generation which is to come;" and the generation which was to come from the time that man wrote the book was a generation who embraced the Gospel. One of the descendants of that great line of New England people came into possession of that book and found it to be the genealogy of his progenitors in America, and he has had the work done for the dead. In that record were over four thousand names of the people of his line. And this is true concerning scores of the Latter-day Saints. The Spirit of God has moved upon these men; they did not know why; but it is because the keys of the redemption of the dead have been restored to the earth, and the spirit of this work is going forth among the children of men.

THE LEAVEN OF THE GOSPEL.

Not only is the spirit of this work being felt in that direction, but if you will go into the internal workings of the Spirit among the children of men you will find a revolution among them. The leaven of the Gospel is working among them. Some of the principles which the Prophet Joseph Smith first enunciated to the world have been embraced by other denominations, and are becoming popular among the children of men. The doctrine of the redemption of the dead was taught by Henry Ward Beecher and by Dr. Thomas, of the Methodist church of Illinois. The doctrine of the Millennium and other things associated with the great work of God have been taught by ministers as they had never been taught before they were enunciated by the Prophet Joseph Smith.

I rejoice, my brethren and sisters, in this glorious work. I bear my testimony to the world that it is the work of God; that the Almighty has restored it to the earth; that Joseph Smith was a Prophet of the living God, just as much as Moses and Jeremiah and Isaiah or the Apostles of the Lord Jesus Christ in Palestine. I testify that he sealed his testimony with his blood, and that testimony is in force. Those who receive it will rejoice, and those who reject it will be under condemnation. My brethren and sisters, let us keep the commandments of God. Let us esteem as the nearest and dearest thing of our lives the maintaining of the covenants which we have made with the Almighty in sacred places, and the bearing of that testimony which God has

planted in our hearts regarding the divinity of this great work. If we do this, God will bless us; He will give us that peace and joy which the world cannot give, nor take away. The work of God has come to stay. The principles that God revealed to the Prophet Joseph Smith have come to stay. They will not be destroyed from the earth, but they will remain as long as the throne of God remains unshaken in the heavens above. God bless you, in the name of Jesus. Amen.

REVELATION—INSPIRATION.

An incalculable amount has been written in the Christian world with regard to the inspiration of the Bible, and many have been the differing, if not divergent, ideas expressed with regard to the extent of the inspiration and the means by which the Lord made His mind and will known to those who were honored with the call to be His mouthpieces. Some have claimed that every word in the Bible was a direct revelation, the Lord dictating what He wished written, line by line: in other words, the prophet received the divine word and recorded it, just as nowadays a stenographer or typewriter will receive dictation from his employer; every word was the word of the great Master, the prophet did nothing but write it down; he in no way impressed his individuality on the message. A second theory is that the Lord gave to His servants thoughts instead of words, and left them to express them in their own way—that is, He used the writer as a kind of corresponding secretary. When this was the case the individuality of the prophet was more or less evident. A third idea is that the Holy Ghost simply enlightened or illumined the mind of the prophet in a general way and left him to make public his inspired thoughts when and how he deemed most advisable for the fulfilment of the purposes of Heaven.

There is truth in all these ideas. There are in the Bible the words of God, the words of angels, of men, and of the devil. Some parts of the Bible are simply history, written from the writer's standpoint and according to his knowledge. Then again all servants of the Lord were not equally inspired, and even the same prophet was not equally inspired at all times and on all occasions. Consequently we have in the sacred Scriptures revelations which the Lord dictated word by word; revelations, equally binding, in which the will of the Lord was directly expressed, but clothed in the language of a prophet, who was, for the occasion, His mouthpiece; and again, we have the divine word given under some general law of heaven in which not only the words but the argument was that of the speaker, but the "word of the Lord," nevertheless.

The Saints of these latter days can judge of the way in which God revealed Himself in former dispensations by the methods which He adopts in making His mind and will known to His servants of this generation; we can judge well of the past by the present. All the three degrees of direct communication, above referred to, appear in the revelations of God to His Church now existing among the sons and daughters of mankind. Generally, when a message is prefaced with "Thus saith the Lord," the language as well as the ideas are His, not that of the prophet. Such, for instance, were most of the

commands through Moses to ancient Israel. The wording of the ten commandments, as an illustration, was by the Lord; they were wholly His, in no way modified by the personality of Moses. As an instance where a message is sent from heaven to a people, but where the prophet gives voice to it in his own way, we will take that momentous prophecy of Samuel, the Lamanite, to the people of the iniquitous city of Zarahemla. He was commanded by the voice of the Lord to prophesy to the people whatever things *the Lord put into his heart*. He did so. From the walls of that sin-stained city he poured forth a torrent of prophecy regarding the coming and the death of the Redeemer, and of the future history of the people of this continent, all of which was fulfilled in its minutest details. The fateful message was almost all in the words of the mouthpiece, but the message itself was from God, as its complete fulfilment fully proved. There are, however, a few passages in it, in which the wording was that of the Lord, as they are preceded by "Thus saith the Lord." Other revelations also have this composite quality. Examples of the third class are found in all the sacred writings, often in the shape of Epistles, wherein some servant of the Lord expresses the will of Heaven but in the way and with the wording natural to the man.

That certain revelations of modern times are in the direct wording of the Lord is shown in at least two ways: First by the similarity of the style and vocabulary used by different brethren in giving voice to the word of the Lord—not only their minds but their tongues were inspired; and again, that in many instances the style and the vocabulary were not natural to the man—that is to say, in both these points the revelation differed from his ordinary conversation. This will also happen in the preaching of the Elders; when strongly inspired they will occasionally be found using arguments not their own and expressing them in words that they seldom if ever use; this manifestation being often accompanied by a change of voice, which altogether make the speaker a different man to what he is in the ordinary walks of life.

As an evidence of the truth of the ideas suggested in the above paragraph, we will refer to President John Taylor, as so many still living were acquainted with him, and his mental personality is known to them. Only a few of the revelations given through him have been published, as the greater portion were not addressed to the Church as a whole, or to the world, but to individuals or special bodies of brethren. But two things are noticeable in the wording of these revelations—their similarity to the revelations given to the Prophet Joseph Smith, and the difference between them and President Taylor's ordinary style of speaking and writing. On ordinary occasions the President would preface his subject with a somewhat lengthy introduction or argument, working gradually to the point he wished to make. In the revelations given through him the Lord makes no preface. "Verily thus saith the Lord, let my servant," or, "Verily thus saith the Lord, it is my will;" the main subject is reached at once, and when the message is delivered the revelation closes without peroration or argument.

It was my privilege to write from President Taylor's dictation nearly all the revelations that he received. When I reported at the Gardo House in the morning I would occasionally find him writing at a table either in his bedroom or in the small office on the west side of the building, occupied by myself. On

my arrival, he would arise, I would seat myself where he had been sitting, and he would continue the revelation he had commenced to write by dictating it to me. While so doing he generally walked backwards and forwards along the room. When the writing was finished I read it to him, generally more than once, and he would say, "Yes, that's right." On only one occasion do I remember that he made any alteration in that which was written. There was one short phrase that did not appear quite plain. I read it over to him three times, he then slightly changed it, and when I again read it, he said, "That's right." I simply state these facts, as it is altogether probable that the way that the Lord inspired His servant President John Taylor may throw light on how He inspired His servants in ancient days.

In this article I have said nothing regarding revelations by dreams or visions, or by the visitation of angels, as such manifestations make no difference to the point under consideration—to what extent the wording of the Bible is in God's own language or in that of the earthly mouthpiece through which He made His will manifest.—GEORGE REYNOLDS in the *Juvenile Instructor*.

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges.*)

A SUGAR factory for Richfield is now said to be assured.

MADAME NORDICA, the celebrated prima donna, visited Salt Lake the 1st inst.

A NEW YORK syndicate is said to be planning to harness the Shoshone Falls in Idaho for irrigation and manufacturing purposes.

MRS. MYRA W. CHAMBERLAIN of Salt Lake, passed away the 25th ult. as a result of ptomaine poisoning caused by eating pork sausage.

COL. CHARLES L. STEVENSON, one of the most prominent irrigation experts of the Great West, died in Salt Lake City, February 27th, aged 70 years.

RUMOR has it that Hon. W. S. McCornick of Salt Lake is to be tendered by President Roosevelt the secretaryship of the department of the interior.

SEVERAL Utah farmers gained distinction last year in the matter of growing sugar beets, prominent among them being Christian A. Madsen of Gunnison and John Woodhouse of Lehi.

AN important convention of State irrigators was held in the Salt Lake Assembly hall the latter part of last month. At it irrigation laws were discussed, and steps taken to further the interests of the arid west.

STILL another ward has been organized in Salt Lake, what is to be known as the Thirty-first ward, having been taken out of the First. Edwin S. Sheets is Bishop, and John Nilson and Albert L. Paul his counselors.

SALT LAKE has a new enterprise in the form of the Salt Lake Knitting Company, recently incorporated, It has a capital of $50,000 divided into shares of $100 each and has as its officers James A. Hendrickson, president, Joseph F. Smith, vice-president, and J. R. Smith, secretary and treasurer.

THE *Deseret News* says: Ernest Bramwell, who will be remembered by many as one of the star debaters on the university team three years ago, has been honored by Governor Hunt of Idaho with the appointment of representative of that state to the British Crystal Palace Exposition, London, from March to October of the present year. Mr. Bramwell is now in England pursuing his labors as a missionary.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 20, 1902.

EDITORIAL.

Paul's Proving Process.—Paul, the great teacher to the Gentiles, has left upon record some of the wisest counsel ever imparted unto men. He it was who admonished the Thessalonians to "prove all things" and "hold fast that which is good." In this epistle he was exhorting the Saints to godliness and endeavoring to impress upon them the gilt-edged importance of the plan which Jesus brought. Then he taught them of His second coming and as a sort of peroration summed up by imparting unto them, among other things, the wise counsel given above. He realized the struggle it would be for those who had entered the fold to continue faithful unto the end; and knowing this, his idea seemed to be that if he could persuade them to prove all things, and hold fast that which is good, the Gospel would become to them the sweetest morsel they had ever had. Paul knew that this means of salvation was sure proof against the onslaughts of mortal man; he realized it would stand every test to which it might be put, and that if religious principles were to be accepted for their worth, then this code of divine laws need fear nothing from the innovations and inventions which were predicted would surely come.

When we consider the half-hearted application of this principle to-day, we stand amazed. But if we were to peer through the curtains of the past and gaze retrospectively upon it, our awe would become such that we should be nothing short of transfixed. In times past men worshipped God to the best of their knowledge and belief. They had no means of "proving" such as we have to-day, consequently their culpability was minimized to the least degree. During the dark ages it was hardly to be expected that conditions would be otherwise; but when the effulgence of light and truth was ushered in, the scene was changed, and men stood upon responsibility anew. This transformation, early in the nineteenth century, is more marked to-day than it was then, for as it has taken the world upwards of eighteen hundred years to believe in Christ, so has it taken them the greater part of a century to see the light. And to-day they see but the faintest rays, but that it is gradually dawning upon them in its fulness, the signs of the times readily indicate.

We believe there is a greater tendency among men to prove all things to-day than there has ever been. And to this principle more than to anything else is due the spasmodic upheavals with which religionists have had to deal. A spirit of "proving," of investigation, is rampant, and it will finally end where honest endeavors can *only* end—in an acceptance of that plan of which Paul was such an earnest advocate. Men may come and go for a season—it is per-

haps necessary that they should—but when all other resources have been exhausted, their demands will be satisfied with nothing short of the pure Gospel of Jesus Christ. To quote a writer for the daily press, "The method of the period remains for ever; no more, while civilization lasts, will doctrines and beliefs repose on anything less substantial than honest research and competent induction." Incompetent induction has had its day, and the blindness of the past will no more figure in shaping the destiny of mortal man.

The churches of men—a great many of them, at any rate—have been hard at work recently, devising ways and means for a satisfactory revision of their respective creeds. Can it be that they recognize the impending danger? Does the man on the bridge, so to speak, see breakers ahead? Something seems imminent, although what it is few concerned will even attempt to say. Surely they are not teaching the "everlasting Gospel" which Christ taught, for if they were it would be subject to no revision. Besides, when such has taken place who can vouch for its correctness or infallibility? It will not have been revised by God, for He is silent, they say. Who then, will have directed and guided its emendation? We pause for a reply.

The Latter-day Saints cannot be too thankful for the impregnable position which the Church of Christ occupies in all this babel of modernized religious belief. They should be thankful for that "more sure word of prophecy" which leads and guides the Church to-day, and for the glorious results which this "proving" process is destined to bring about. The day is near at hand when "every knee shall bow and every tongue confess that Jesus is the Christ," and when religious creeds which cannot stand the test, will come to that inevitable end as a witness that the Lord has spoken, and an evidence that as Paul advises, men have at last seen fit to "prove all things," and "hold fast that which is good."

A. B.

Missionaries and Tithing.—Answering the question, "Should missionaries be required to pay tithing on the moneys given them to purchase clothing, books, tracts, and to meet railroad fares, etc.?" the *Juvenile Instructor* of March 1st has this to say:

We do not consider that a missionary should be required to pay tithing on the money which he receives from his home. In many instances the wife, parents or relatives are under the necessity of borrowing the money to furnish the husband, son or friend with the funds to continue his labors in the missionary field. It is evident they do not want to incur a greater debt than is absolutely necessary to maintain the missionaries until they are honorably released, but, if the money sent them is to be tithed, they will be obliged to borrow one ninth more than the amount actually needed. It has never been required at home that tithing be paid on borrowed money, and moneys received by many of the Elders abroad are simply loans made to them, while others of the missionaries draw from home money of their own on which they have already paid tithing.

It is admitted that such money as a missionary receives as a gift from persons outside his immediate family, can be classed as his income or "interest," (the word used in the law of tithing), and that persons should pay tithing on their interest; but the Elder who is exclusively engaged in the Lord's work and who spends all the money he receives in necessary expenses to prosecute his labors, not only pays one tenth of what is given to him, but also the other nine tenths. He devotes his whole time and all else to the cause of the Lord,

and we do not think the Lord requires more of him in regard to tithing while thus engaged than He does of the rest of His people. The custom of Elders paying tithing on the money received from home has been introduced in some missions in order to show the Saints a good example. The brethren are worthy of praise and honor who have been willing to pay tithing on such money, and no objection can be raised to their continuing to do so, if they themselves so desire; but it should be distinctly understood that this is not required of them by the law of the Gospel.

When the missionaries in their travels receive money from strangers it is right and proper for them to pay their tithing on such amounts. In case they receive clothing, shoes and other necessities to help them in the discharge of their duties, they should not feel conscience smitten if they have not the money to pay tithing on such gifts.

Elders who have been on missions one, two or three years, devoting their whole time and energy to the preaching of the Gospel, should not be classed as non-tithe payers, on their return home, for the time so spent on missions. But they should have credit given them on the tithing records for having filled such missions, to explain why their names do not appear on said records during the time they were absent on their missions.

Conference reports intended for publication should reach this office not later than the morning of the following Tuesday.

This from the *Provo Enquirer* is a substantial recognition of faithful labors in the mission field: The Fourth Ward Spinsters have written another play on a subject that should interest all citizens. They will produce it in the Fourth ward meeting house, Monday evening, February 24, for the benefit of the two lady missionaries laboring in England.

We have been requested to publish the following, which we do gladly: The Gospel Mission to the Sick.—This Mission has been founded for the special purpose of ministering the Gospel to the sick and afflicted. Its objects are stated to be—To disseminate the Gospel amongst the sick; to send out missionaries to this special field of labor; and to print, publish and distribute tracts to the sick. It is not intended to make any direct appeal for funds. The workers in this Mission take the unique attitude of relying solely upon the patronage of the Living God, and their only appeal is believing prayer. Should the funds permit, it is intended to build a Gospel Mission Van, to be called the "Ark of Mercy," so that the Gospel may be taken to every hamlet, village and town throughout the length and breadth of the land. Free-will offerings for these objects should be sent to the General Steward of the Gospel Mission to the Sick, Henry Reade, 21 Highfield Street, Cheetham, Manchester.

Arrivals.—The following named Elders from Zion arrived in Liverpool per s.s. *New England* on Sunday, March 16, 1902: For the British Mission—George Marshall, Jr., and Henry F. Baker, Minersville; J. Scott Jenson, Brigham City; Charles L. M. Milne, Union; Norman E. Dahle, Logan; George A. Purrington, West Weber; George W. Spokes, Salt Lake City; Robert Bulloch, Cedar City; Joseph B. J. Hawkley, Pocatello, Idaho; Charles B. Briggs, Lyman, Idaho. For the Scandinavian Mission—Joseph H. Olsen,

College; Arthur W. Morrison, Richfield; Brigham Nelson, Perry. For the German Mission—Walter Jensen, College; Le Roy Eccles, Ogden; G. Howard Beard, Coalville. For the Swiss Mission—Charles Murri, Wilford, Idaho; Conrad Gertsch, Midway.

With the company there arrived as visitors the Misses Mattie Read of Salt Lake City, Lila Jost of Ogden and Arvilla Clark of Provo, accompanied by Mrs. Francis Salzner of Lehi, and Mrs. A. J. Clark of Provo, all of whom were en route to Berlin, Germany, where the first named three will pursue the study of music for a period of from two to three years. All were in splendid health.

Releases and Departure.—President Andrew J. Bowman of the Scottish Conference has been honorably released to return home, and sailed from Liverpool per s.s. *Oceanic* of the White Star Line on Wednesday, the 19th inst. The severe illness of his father is the cause of Elder Bowman's speedy departure.

Elder Thomas C. Harding of the Welsh Conference has been honorably released to return home, and will sail from Liverpool per steamship *Dominion* on Thursday, March 27th.

Appointments.—Elder James H. McDonald has been appointed to preside over the Scottish Conference.

The Elders arriving for Great Britain have been assigned to the following Conferences: George Marshall, Jr. and George W. Spokes, Birmingham; J. Scott Jenson, Liverpool; Charles L. M. Milne and George A. Purrington, Irish; Norman E. Dahle and Robert Bulloch, Scottish; Henry F. Baker, Bristol; Joseph B. J. Hawkley, Welsh; Charles B. Briggs, Manchester.

Transfer.—Elder William H. Nightingale has been transferred from the Liverpool to the Manchester Conference.

Conference Notice.—The Nottingham Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints, will be held in Room 75, Mechanics' Institute, Nottingham (entrance A, Burton Street), on Sunday, March 30, 1902, services commencing at 10:30 a.m., 2:30 and 6 p.m. A general invitation is extended.

ABSTRACT OF CORRESPONDENCE.

President James C. Peterson of the Aarhus Conference writes: The work of the Lord is progressing very favorably in this part. It seems as though we have more investigators this winter than we have had for a long time. Our meetings are better attended and several large meetings have been held to good advantage in the country, as well as in the cities. We have lectured occasionally in Temperance Hall on the Word of Wisdom and this, with the sweet singing of our choir, has been the means of our being asked to speak on our doctrines in general. In this way we have gained many friends who are willing to feed us, and at times to defend us. Indeed, we can truth-

fully say that Apostle Lyman while here was blessed with prophetic view when he said that many would yet embrace the Gospel in these northern lands.

DISTRICT MEETING IN BOLTON.

Elder William F. Toller, clerk of the Manchester Conference, sends us this report of a district meeting in Bolton: Beginning at 2:30 and 6:30 p.m., two most enjoyable district meetings for the Bolton, Bury, Moorside, Patricroft and Tyldesley branches of the Manchester Conference, were held in the Central Hall, Bolton, on Sunday, March 16, 1902. At the afternoon service Elders Joseph B. Harris and Alfred B. Chambers dwelt upon the principles of faith, works and continuous revelation. In the evening Elder Benjamin R. Birchall, after touching upon the principle of baptism, depicted interestingly the life, character and customs of the Latter-day Saints. President Ernest Bramwell then dwelt for a short time upon the object and necessity of baptism. The meetings were well attended, a more than ordinary interest being manifested by friends and investigators in Bolton and vicinity.

THE GRIMSBY CONFERENCE.

The Grimsby Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints, was held in the Lecture Hall, Kingston Square, Hull, on Sunday, March 16, 1902, President Henry H. Blood presiding.

The morning service commenced at 10:30, there being in attendance Elders Joseph Eckersley and Caleb W. Haws of the Liverpool office; President William A. Cornaby and Elders Roscoe E. Grover, James A. Fishburn, Cyrus N. Stillman, and Sisters Diana Bean and Margaret Thurman of the Leeds Conference; Elders Joseph P. Cooper, James Adams, Henry R. Coulam, Joseph C. Wood and Sister Emily M. Brinton of the Sheffield Conference, and all the traveling Elders of the Grimsby Conference.

After the usual opening exercises the Sacrament was administered by Elders Joseph Ririe and David E. Seamons, after which President Blood welcomed all present and presented the general authorities of the Church, and Apostle Francis M. Lyman as President of the European Mission, all of whom were unanimously sustained. Elder Henry H. Blood was sustained as President of the Grimsby Conference, with the following brethren as traveling Elders: David E. Seamons, William T. Hart, James E. Wray, Isaac Wagstaff, George T. Badger, Hyrum Bull, Joseph Ririe, Alfred Cordon and Henry Seeger.

The statistical report for the last six months was read as follows: Number of organized branches, 2; districts 2. Missionaries from Zion—Seventies, 10. Local Priesthood—Elders, 11; Priests, 16; Teachers, 4; Deacons, 6. Members, 246; children of members under eight years of age, 49; total number of souls belonging, exclusive of missionaries from Zion, 332. Baptisms—children of members, 14; new members, 10. Confirmations, 24. Ordinations, 15. Children blessed—of Church members, 5; of non-members, 2. Died—over eight years old, 3; under eight years old, 1. Received, 3. Strangers' houses visited—with first tract only, 5,669; by first invitation, 159; by re-invitation, 615. Gospel conversations, 1,461. Tracts distributed—from door to door, 24,332; in open air meetings or otherwise, 6,155. Books distributed—sold, 167; loaned, 194; given away, 221. Meetings held—hall, 159; cottage, 58;

out-door, 53; Sunday schools, 48; M. I. A., 50; Sunday school teachers', 12; Priesthood, 15; Relief Society, 10. New subscribers for the STAR, 20.

Elder Eckersley expressed himself as pleased with the unanimity which characterized the voting, and said that the Church of Jesus Christ of Latter-day Saints was unique, in that its members had the privilege of solemnly raising their hands for the purpose of supporting their leaders. No other church on earth allowed its members this privilege. Elder Eckersley spoke of the absence of President Lyman, and said he was performing a journey to the Holy Land under the inspiration of the Almighty for some wise purpose. He brought greetings to all from the President.

Sister Brinton spoke of the mission of the sisters to this land, and said it was to bring blessings unto the people. Elder Grover bore his testimony to the truth of the Gospel.

The afternoon meeting at 2:30 was addressed by Elder Adams, who bore a strong testimony to the saving powers of the Gospel. Sister Bean explained the mission of the sisters who are laboring in England, and said it was to represent the womanhood of Utah, and to allay some of the prejudice that existed in the minds of the people against the Latter-day Saints. Elder Haws said the Gospel as taught by the Latter-day Saints was not a strange system of religion, nor was it unscriptural. If it were, there might be some excuse for the persecution that the Saints sometimes receive. But the fact is, that those who refused the humble testimony of the Elders were rejecting the counsel of God against themselves.

Elder Eckersley occupied the remainder of the time. He said the spirit of love that induces the Elders and the sisters to come out and bear testimony of the truth of the Gospel, must be impressive to the world. He quoted from John 3rd chapter showing that the all-embracing love of the Father prompted Him to give His Only Begotten Son as a ransom for the sins of mankind. The people of the world think the Latter-day Saints do not place stress enough upon the atonement of Christ, but no people, said the speaker, have a broader sense of the importance of our Savior's mission.

At the evening service there was an audience of about four hundred souls, fully half of whom were investigators, and they listened with rapt attention to the stirring and impressive addresses delivered by President Cornaby, Sister Thurman and Elder Eckersley. The first named speaker referred to the fact that the people of the world have had the Bible in their homes from childhood and have studied it, but they had never fully understood its sacred teachings. Sister Thurman said she had been astonished since coming to England to hear the ridiculous stories believed by intelligent people concerning conditions in Utah, and particularly concerning the women and their treatment. She said no class of women on earth had as great freedom as the women of the State of Utah and of Mormon communities generally. It was the men who made the women free, and it was the Gospel that made the men so noble and considerate of their wives and children. The home circle was the place where characters were formed, and in the homes of the Latter-day Saints mothers taught their children the love of God and respect for those presiding over them in authority.

Elder Eckersley referred to the strong testimonies that had been borne, and

said that such testimonies could not emanate from impure surroundings. He referred to the apostasy, and quoted from John Wesley and his brother Charles to show that the power and authority of God was not upon the earth from the time that the Apostles fell asleep until the Father and the Son again revealed themselves to man and sent messengers to re-establish the Church and to authorize the setting up of the Kingdom of God on earth. In closing, Elder Eckersley entreated the people to read the tracts given them by the Elders and candidly investigate the principles of life and salvation that the Latter-day Saints brought to the world. Personally, he rejoiced that he had been redeemed from priestcraft and that he had seen the light. He bore an impressive testimony to the truth of the Gospel of Jesus Christ.

The musical exercises were a special feature of the Conference. At the morning meeting, "A Child's Prayer" was rendered as a duet by Sister Sutherland and little Ethel Mundy. During the afternoon Elder Hyrum Bull sang the "Holy City," and in the evening, "Though Your Sins be as Scarlet" was sung by Miss Jackson, Sister Woods, Brother Joseph H. Woods and Elder Bull. The anthems rendered were: "Savior's Invitation," "Praise and Glory," and "Praise We His Name," the combined choirs of Hull and Grimsby doing the singing.

On Monday, at 9:30 a.m., a Priesthood meeting was held, and in the evening a concert was given in Forresters' Hall.

GEORGE T. BADGER, Clerk of Conference.

A NOTE OF WARNING.

A DISPATCH dated Chicago, February 26th says: A warning note that women and girls in this country were being drawn into commercial and manufacturing pursuits to an extent that jeopardizes the welfare of future mothers and was a menace to a happy home life, was sounded by Professor D. L. Kiehle of the chair of pedagogy in the University of Minnesota, before the department of superintendents of the National Educational association, now in session here. His address touched a popular feeling in the minds of the thousands or more educators from all points of the compass, and that portion stating that home life and surroundings were above all sordid gain was applauded.

"In this age of commercialism and industrial conditions," said Professor Kiehle, "no provision has been made for motherhood. This phase of life seems to have been brushed aside. In fact, we are making money-earners of our daughters in commercial pursuits. While women have every right to an equality with men in matters of education, they are going outside their sphere when that portion of education fitting them for the duties of home life and motherhood does not take precedence over everything else. Education for women that began only a few years ago on elementary lines has extended to technical and classical courses and has enabled women to compete for places filled by men who supported families in many instances. The continuation of women entering these fields, cannot but have disastrous results in time, unless something is done to provide for homelife also for women, and the tendency to enter the office and factory is checked."

THE SABBATH QUESTION.

THE question which day of the week is the proper day of rest, seems to be troubling some church members who have come in contact with teachers of Seventh-day doctrines. That sectarians should find it difficult to meet some of the objections raised to the New Testament Sabbath, can cause no wonder. But the Latter-day Saints have a firm foundation to stand on as regards this plain question, as well as others of importance. They need not suffer shipwreck of faith in controversies of that nature.

On the 7th day of August, 1831, the Saints were told, in a revelation given through the Prophet Joseph, that "this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High." This revelation was given on a Sunday, as can be ascertained by reference to the calendar for the year 1831. This fact gives the greatest significance to the language of the revelation: "But remember that on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord." This leaves no room for doubt as to which day has been set apart by the Most High, in this dispensation, as the day of rest and devotion. "This the Lord's day" can mean no other day than that on which the revelation was given. And that was on the first day of the week. Alleged private revelations to the contrary may be rejected as spurious. If at any time the Lord should deem it good to reveal anything further on the question, He would do so through the legitimate channels, and not through "private interpretation." But until that occurs, the revelations already given on the subject contain the word of the Lord to the Saints, and the controversy is thereby ended.

If we look to the New Testament for light on the Sabbath question, we find that the resurrection of our Lord took place on the first day of the week, as did also the Pentecostal outpouring of the Holy Spirit. From these facts the conclusion is inevitable that the first followers of the Nazarene should look upon that day with special reverence, and observe it with appropriate devotional exercises. It is certain that very early the Christians held regular meetings on that day. (Acts 20: 7; I. Cor. 16: 2). It is also certain that the day was called "the Lord's day." (Rev. 1: 10).

What particular teachings were given by the Apostles at that time on the Sabbath question, is not on record, but it would be inconsistent to assume that the Christians gathered for special edification and the partaking of the Sacramental emblems on that day without the sanction of their divinely inspired teachers. In fact, a new day for such exercises was absolutely needed. The old Sabbath observances had no bearing on the new Christian life. The essentials of a Christian day of rest had no room in the Hebrew Sabbath observances. Both could be kept, but not on the same day. Their significance was so different, one being the sign of a covenant between God and one nation, the other being a commemoration of that victory by which salvation was made possible to all nations, to the living and to the dead.

This seems to have been fully realized in the first Christian churches. For wherever Hebrew influence was paramount, both the Sabbath and the Lord's day were kept holy. But this could, for obvious reasons not be permanent.

And when it was deemed necessary to choose between the two, the Lord's day was given preference. Emperor Constantine endeavored by legal enactments to make that day a day of rest. Unnecessary labor was prohibited, as were public performances in the theaters. There could be no stronger proof of the popularity the Christian Sabbath had attained to, at that time.

Concerning the ancient Hebrew Sabbath much has to be learned yet, before the institution is clearly understood. It was different from the Egyptian day of rest, which seems to have occurred every tenth day, instead of every seventh. To do any unnecessary labor on that day was a capital offense. Whether it occurred on every seventh day of the week is an open question. The theory has been advanced in later years, that it was a movable holiday which fell in rotation on every day of the week, like our movable holidays, and much can be said in favor of this view. According to Leviticus 23, the fifteenth day of the first month of the year was always a Sabbath. The entire week commencing on that day was a Sabbath week, with special convocations on the first day and the seventh. Then instructions were given to count seven complete Sabbaths from the first day after the Sabbath week, and to celebrate the fiftieth day as a special Sabbath. This gave the Hebrews at that time of the year two Sabbaths in succession, and if this is correct, the Sabbath would in seven years fall in rotation on every day in the week. There was a similar arrangement in regard to the Sabbath year. Every seventh year was so designated. But every fiftieth year was a year of jubilee, and consequently, at that time, two Sabbath years, the forty-ninth and fiftieth, came together. If further investigation should prove this theory to be correct, the contention for Saturday as a permanent Sabbath, according to Hebrew pattern, would appear utterly void of sense.

But we may let that pass. It is certain that the Apostle Paul distinctly teaches that the law relating to the Sabbaths, in the old sense of that institution is not binding on the disciples. (Rom. 14: 5). "Christians" should accept his teachings, even if they reject the revelations given for the guidance of the people of God in this age.—*Deseret News.*

CHEERFULNESS is the offspring of employment.

CONTENTS:

Ancient Prophecies Fulfilled	177	Releases and Departure	187
Revelation—Inspiration	181	Appointments	187
News of the Great West...	183	Transfer	187
Editorials: Paul's Proving Process ...	184	Abstract of Correspondence	187
Missionaries and Tithing	185	The Grimsby Conference	188
Editorial Notes	186	A Note of Warning	190
Arrivals	186	The Sabbath Question	191

EDITED, PRINTED AND PUBLISHED BY FRANCIS M. LYMAN, 42 ISLINGTON,

LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.